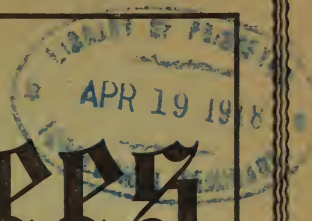


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# Olive Trees

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A MONTHLY MISSIONARY JOURNAL  
Published by The Board of Foreign  
Missions of the Synod of the Re-  
formed Presbyterian Church of North  
America in the interest of Mission Work

## MEMORIAL TO HENRY O'NEIL

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# OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE  
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF  
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK  
AT 500 CATHARINE STREET, PHILADELPHIA, PA.

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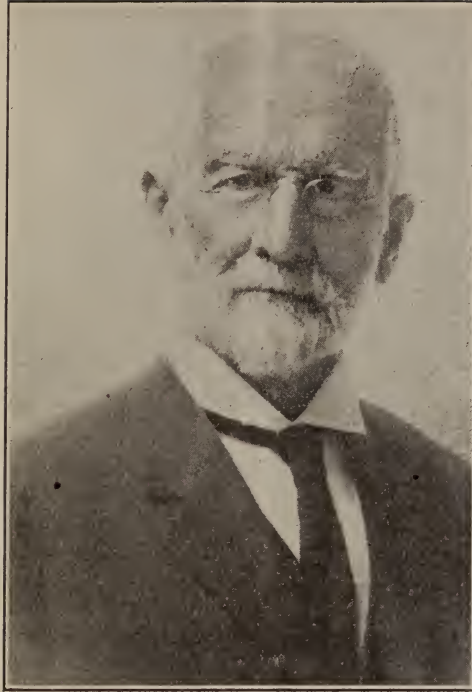
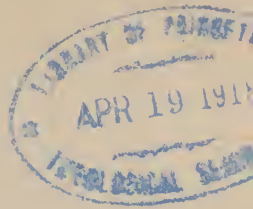
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## HENRY O'NEILL

Member of the Board of Foreign Missions

1867-1918

President of Board

1905-1818



Called to His Reward February 25, 1918

## SERVANT OF GOD, WELL DONE.

A Prince among Christian men passed from the Reformed Presbyterian Church of North America when Elder Henry O'Neil, on Monday, February 25, 1918, went home to be with Jesus Christ, whom he loved and served with rare self-effacement and consecration.

Leaving Newtownards, his native town in the North of Ireland, when he was still a young man, he came to the United States and made New York his home and the centre of business relationship. Brought up under the ministering influence of a Christian home he became identified in 1852 with the Second Reformed Presbyterian Church, then under the oversight of Rev. Andrew Stevenson, D. D., and remained in the membership of that congregation, a prominent figure in all its Christian activities, for about sixty years. His election to the eldership drew out latent capabilities and showed him admirably qualified for leadership, not only superintending congregational work but taking part in the discussion at Presbyteries and Synods of plans for a wider service. One of the original members of the Board of Foreign Missions, he was seldom absent from its meetings and never without a justifiable reason. An enthusiastic advocate of Missions at Home and Abroad, he not infrequently thrilled the Board with his addresses on intercessory prayer and the stewardship of property. On one occasion he met a friend on a street car and after shaking hands quietly remarked that \$10,000 were urgently needed to extend the work in China. Without waiting for a reply he went on "I want you to get the half of that sum from your friends in the city," and with a smile indicating that he was sure that he had gained his point he said, "When you can report to me that you have raised \$5000 I will give you a check for \$5000 more on a Trust Company, where it has been deposited for

their purpose. Mr. O'Neil's smile was an important factor in his gospel work, and there must be something seriously defective in the Christianity of people who never smile. I am told that over the entrance to a room in a certain hospital may be read this motto: "If you can't smile don't come in here," so we should imagine these same words inscribed over the entrance to the rooms where we hold our Sabbath schools or other meetings for spiritual instruction. If you can't smile don't engage in evangelistic work, your efforts would be a dismal failure.

The three grandly distinctive marks of vital piety were conspicuous in the life of Henry O'Neil: Love for the Word of God, untiring effort to bring others under its influence and a separated life. I recall spending a few days in Mr. O'Neil's hospitable home some years before we became associated in Christian work as pastor and elder, and I can never forget the place the Bible occupied in that godly family. Every day, when the morning meal was over and family worship had been observed, a familiar voice was heard reading aloud, in an upper room of the house, select passages of Scripture. It was Mr. O'Neil putting on his defensive armor to meet possible temptations during business hours. He was a Christian merchant but he believed that if the enemy of souls was bold enough to assault the Son of God, he would not hesitate to bring his seductive forces to bear on His servant and, if possible, lead him astray, and he knew that his safety lay in having his mind stored with the Word of God and in being well trained in the use of the sword of the Spirit. He could say, "Oh, how love I Thy law! It is my meditation all the day," and "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart. I have mine heart to perform Thy statutes always, even unto the end."

Inseparable from a love for the Word of God is an intense desire to

bring others under its influence. The pivotal thought in all Mr. O'Neil's addresses in the Sabbath School or in the mid-week meeting for fellowship, in song and prayer, was that his hearers should never let slip an opportunity for communicating the glad tidings of full salvation through the death and resurrection life of the Redeemer. Unresting were his efforts to honor Christ in the conversion of souls. The last time I saw him before he passed on to his rest and reward he had been attending one of Dr. Gordon's lectures at the Marble Collegiate Church, and on returning home he called at our apartments to share with us what he had heard and especially to relate a story that the lecturer had told which served to illustrate how Jesus Christ can use the feeblest instrumentality to accomplish a purpose of grace, and there was no more distinguishing feature of his character than this desire to share with others the good things of grace. It is not easy to understand how Mr. O'Neil could win the attention of busy men in their homes or on the streets or sometimes on the top of a stage coach and compel them to listen to the marvelous words of life. Many ascribed it to his natural tact, but a more satisfactory explanation is to be found in the words of Paul: "The love of God shed abroad in his heart through the Holy Spirit given unto him." The result of his devoted labors will be realized only in eternity. Then Mr. O'Neil did not affect a high standard of personal piety but rather was ready to say with the great Apostle, "I count not myself to have apprehended but this one thing I do, forgetting those things that are behind and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." The grace which brings salvation taught him to say "No" to ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world looking for that blessed hope and the glorious ap-

pearing of the great God and our Saviour Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. In his public prayers there were earnest petitions for the indwelling of the Spirit in His quickening and sanctifying influences and for the enduement of power for service, and when addressing his Bible Class on Sabbath morning he never failed to urge them to definite and persevering prayer for the teaching and help of the Holy Spirit.

Mr. O'Neil has been called home to take possession of the place prepared for him in the many mansioned home of his Heavenly Father, and, as he passed on a little ahead of old friends and associates in Christian work, he called back to them, "Be ye also ready."

"Moment by moment I'm kept in His  
love;  
Moment by moment I've life from  
above;  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am  
Thine."

R. M. SOMMERVILLE.

#### OUR DEPARTED BROTHER.

The Men's Bible Class of the Second R. P. Church desire to express their appreciation of Mr. Henry O'Neil, the oldest member of the Class and its first President.

The "Loving Saviour" in whom he delighted, was especially kind to Mr. O'Neil, extending his life to four score years and then adding the perfect number seven, and to the end of this long life, he enjoyed a full degree of mental and a good degree of physical strength so that when in the city he was seldom absent from Class or Church and his labors and prayers for the upbuilding of the Class were unceasing.

Mr. O'Neil was well known throughout the Church, an active member of the Board of Foreign Missions and for thirteen years, its President. He was intensely interested in all mission work, both at home and abroad, and most liberal in its support. He also filled a large place in the history of the Second Reformed Presbyterian Church for more than half a century as a ruling elder and a liberal supporter.

It was, however, as a member of the Men's Bible Class that we knew him best. There, he opened his great heart of love; there, he stimulated us to higher service by his enthusiastic exhortations, and it is comforting to remember that, on the last Sabbath he was with us, he took occasion to urge us to more active effort in seeking to win souls to Christ. In this great work, he personally not only embraced every opportunity but made opportunities to introduce this, the one thought of his heart and the object of his life, and not until the "Great Day" will the harvest of his labors be fully known or gathered.

Truly, like Paul, he could say, "For me to live is Christ," and we are certain also that for him "to die was gain." He "fought a good fight," he "finished his course," he "kept the faith" and has received the crown.

We, as a Class, and each of us personally, have sustained a great loss and our prayer is that, his departure as well as the influence of his life, may stimulate us to more earnest efforts for a fuller and closer walk with Christ in our own lives as well as to more aggressive work in the Kingdom and for this Class in particular. "Let me die the death of the righteous and let my last end be like His."

We extend to his family our sincere sympathy in this, their great bereavement.

R. J. BOLE,  
JAMES ARTHUR,  
Committee.

### MINUTE OF THE BOARD OF FOREIGN MISSIONS ON THE DEATH OF MR. HENRY O'NEILL.

Elder Henry O'Neill, for fifty-one years a member, and for thirteen the President of the Board of Foreign Missions, a man among men, an evangelist, a philanthropist, an enthusiast on the great cause of missions, a devoted Christian, a wise counselor, a true friend, passed on to his rest on February 25, 1918, in his eighty-eighth year. Born in Ireland in 1830, with few educational opportunities, and coming to America practically penniless, he was what may be truly termed a "self-made man;" not only in the sense of cultivated business ability, which he developed to a marvelous degree, but also and especially in the cultivation of the higher qualities of mind and heart and soul through continual and prayerful study of the Bible, his daily companion and guide, and acquaintance with books written by the most gifted men.

Many characteristics are seen in Mr. O'Neill's life, four of them particularly outstanding and which were developed in no small measure under the long ministry of Dr. Sommerville:

First.—His genial and kind disposition, not only at home as a husband and father, but in his life among men. Everywhere his friends multiplied.

Second.—In love for the Church. "The habitation of thy house, Lord I have loved well." To this his pastor, the elders, the congregation, the denomination, the church at large can testify.

Third.—His evangelistic spirit. He saw in every man an opportunity to tell of the love of God, and meeting men for a moment in public conveyance, in business, he would speak of Jesus and with earnest appeal would urge them to accept of the Saviour.

Fourth.—And with this character-

istic we have more especially to do, Mr. O'Neill was filled with devotion to the great cause of missions. His body, frail through the length of the journey, could scarcely hold his spirit, so enthusiastic was he in this great work of the Redeemer. The Board bears testimony to his inspiring, often impassioned, addresses and appeals for still further advance into outlying regions. When some of us might waver a little, he never doubted that the Master would finance and man the work, however far the lines might be outflung. Nor was his interest limited to missions in our own church. It reached and embraced mission work everywhere. Mr. O'Neill was especially beloved by our own missionaries, with many of whom he corresponded. He was in touch with the work and knew the hinderance, the opportunities, the trophies gathered by the Lord. In his death the missionaries have lost an enthusiastic friend, one who ceased not to intercede for them continually at the throne of God.

In 1888, Mr. O'Neill, in company with Dr. David McAllister, visited the Syrian and Tarsus fields, extending their visit to Antioch, Jerusalem and the Holy Land. This enlarged his outlook, and made an indelible impression on his heart of the absolute need of the gospel for people sitting in darkness.

God put into Mr. O'Neill's keeping abundant means and he used the money with unstinted hand, in the great cause of Christ and especially in the work of missions.

In addition to his large contributions in our own church, he was sought out by missionaries in other bodies and rarely did they go away empty.

As a member of the Board and as President of the Board these thirteen years, Mr. O'Neill will be greatly missed. The Board remembers with satisfaction that he presided at the last meeting—a fitting close to a service covering nearly two generations.

The Board records thanksgiving to God, through our Lord Jesus Christ, that we have been permitted to be associated with such a choice spirit and enthusiastic worker in the cause of the Redeemer. At his departure to be with Christ, if it be proper to do so, we express our sorrow each to the other, for our brother will be greatly missed.

To the family, in the grief of their great bereavement, we express our sincere sympathy, assuring them that their sorrow is but deeper than ours. May they, may we all, receive a new baptism of the Spirit. "Let me die the death of the righteous and let my last end be like his."

F. M. FOSTER,  
A. A. SAMSOM,  
Committee.

#### THE JEWELS.

"Not what I will, but what Thou wilt."

A certain rabbi had two sons, whom both he and his wife tenderly loved. Duty obliged the rabbi to take a journey to a distant country. During his absence, his two promising boys sickened and died.

The grief-stricken mother laid them out on their bed, drew the curtain, and waited anxiously for her husband. He came; it was night. "How are my boys?" was his first question. "Let me see them."

"Stay a while," said his wife, "I am in trouble and I want your advice. Some years ago a friend lent me some jewels. I took care of them, and at last began to prize them as my own.

"Since your departure, my friend has called for them, but I did not like to part with them. Shall I give them up?"

"Wife! what strange request is this? Give them up, and that instantly, this very night. Show me the jewels."

She took the rabbi to the bed, drew wide the curtain, and said, "Husband, there are the jewels!" The rabbi bowed his head and wept.—*Com.*

## THE HISTORIC EVIDENCES OF CHRISTIANITY.

Professor G. Frederick Wright, D. D., LL. D., geologist and archaeologist of Oberlin, U. S. A., lectured recently at the Moody Bible Institute, Chicago, on the Historic Evidences of Christianity.

He spoke of the "literary men of narrow minds," who are seeking to substitute a modern human consciousness for the facts narrated in the Gospel, and said that men dealing with daily affairs never could be fooled in that way because they realized the value of facts and know how to ascertain them.

The students were advised not to be afraid of Biblical criticism rightly conducted, which in this day he said was proving the historicity of the Old and New Testaments to the discomfiture of the radical critics.

Wellhausen, of Germany, had admitted to him that the weak point in his armor had been pierced concerning the use of the two names of the Deity, Jehovah and Elohim. It could now be shown that these two names distinguished what might be called the personal and the official names of God, just as Mr. Wilson is sometimes called "the president," and sometimes "President Wilson."

He related an interesting find in the celebrated Spanish manuscript of the New Testament owned by the late J. Pierpont Morgan, and whose worth is estimated at \$30,000.

In its recent decipherment by the Latin expert, Rev. E. S. Buchanan, of England, the celebrated passage, Matthew 16: 18, 19 about Peter and the keys of the kingdom of heaven, is found to read, "on this rock, the Holy Spirit will build up My Church," and again "whatsoever the Holy Spirit shall bind on earth shall be bound in heaven."

Dr. Wright added, that the same expert had more recently been engaged by Colin Huntington, of New

York, to decipher a similar manuscript in the costly collection in his museum in which he found the same reading. And he said that this gave new interest to what Bible scholars know as the "Western manuscripts" in distinctions from the text of Westcott & Hort. Dr. Wright believes the Septuagint Version is destined to increase in importance.—*Exchange*.

## REV. JOHN McNEILL'S EXPERIENCE AT THE FRONT.

The Rev. John McNeill, well known as a powerful preacher of the Gospel, has been working among the fellows in khaki in France, and has been recounting some of his experiences in the *Life of Faith*. On the tremendous need for more preachers there he says: "This very night there are thousands of men, men in their prime, in Y. M. C. A. huts all over these camps. Please remember *the men are actually gathered in the huts* (without 'united committees,' visiting committees, etc., etc., for weeks beforehand—and *then* you didn't get these men!) thousands of men, I say, ready and willing to listen devoutly to a straight, living Gospel message, *and there's almost nobody to give it to them*. It's tragic to think of it. And the Y. M. C. A. isn't to blame. It's doing all it can. But it can't get preachers or speakers to meet the fiftieth part of the need and of this unheard-of opportunity. Would God that all the Lord's people were prophets, and that His Spirit dwelt among them." The kind of preacher whom Mr. McNeill would recommend for speaking to the soldiers may be told in his own humorous but serious words: "There's no use going, brother (humanly speaking, of course), if you can't 'perform' without the limelight on the face and the so-called 'holy hush'—just how 'holy' and how 'hushed' it often is, in heart, let God declare—of the regular sanctuary serv-



ices. An educated, highly-trained civilian, now turned soldier, and just a private in the ranks, said that many preachers, when taken out of pulpit and church to this kind of work, seemed to him like raw apprentices rather than journeymen. Why were not preachers trained better to their trade, merely from the point of view of speaking, so as to grip men's interest anywhere, any time? It isn't humor, brother (if you haven't got it), nor pathos, either; nor this, nor that; it's feeling the urgency and your weakness, and *letting yourself go*—letting all considerations perish except one; 'My Lord, help me to set Thee forth.' And He will. No man goeth a-warring on his own charges. You are the rifle—a magazine rifle; your words, the cartridge; 'lign the sights, and pull the trigger. There's One behind to 'air' the bullet. Only, *do your best*. 'Take heed unto thyself;' that's the rifle; 'and to the doctrine;' that's the cartridge. The One behind never fails for the results."—*Ref. Presby. Witness*.

#### FROM THE DEVIL.

"You are doing finely, my imps. Preachers may work and pray over their sermons all the week, but there will be no results in preaching to empty seats.

"One of the most important things we have to consider is how to keep people away from churches on Sunday. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticise their pastor, especially before their children. This keeps young people from wanting to be church members.

"If you can stir up a spirit of fault-finding against the preacher, or among the members, it will help to make empty seats. People who get mad at

each other do not care to go to church together. If the seats are empty, the minister may be a saint and preach like an angel to no purpose.

"See the result of your labor in—church today. Half the seats were empty. Not only did the two hundred people who stayed at home lose a blessing, but each empty seat did its work against the Lord's Kingdom.

"The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly.

"Several strangers had dropped in with letters, but they were disappointed at the small attendance, and took their letters home, and some will not take them to any place.

"There was a special collection, but the best givers were away, so it was a failure.

"It isn't a smart preacher, or a rich congregation, or a good location, or a paid choir that makes a successful church. It is the church members always being there that draws in the unconverted and makes an eloquent preacher.

"As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul, which, if he does not shake off, I will foreclose in the judgment day."

"You have none on mine," cried Mrs. Clark, who had been listening with bated breath. "I'll go to church, if only to defeat you."

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so, but I'm going to church if I get to my seat just in time for the benediction. I'll cheat Satan this day out of one empty seat."—*Northwestern*.

### FIELD SECRETARY VISITS COLLEGE AND SEMINARY.

The Field Secretary of the Board of Foreign Missions had the privilege of spending a short time at Geneva and also a visit at our Seminary. We spent the Day of Prayer for Students at the College, meeting with the students the Saturday evening before, three times on Sabbath and at an early morning prayer meeting Monday morning.

Remaining at Beaver Falls for a week to help Mr. Tweed with his special services and Communion (on account of Dr. Samson having to return to New York City) we had the pleasure of attending two other prayer meetings when Mrs. McClure was present.

The students at the College are a fine, earnest lot, some showing a very marked degree of Christian aggressiveness. There are others, who as far as outward signs go, have room for much growth.

At the Seminary we had the privilege of hearing a special lecture given by Dr. McKnight on a part of Ecclesiastes. We had a conference with the students on the needs and opportunities in the world today and asked each one to realize that God had a place for him in the Army of Jesus Christ and that in response to the study of conditions and prayer God would reveal his place.

Miss Allen (who is a sister of Rev. F. E. Allen of Superior, Neb.) in sending a short account of the special meetings at Geneva, which appears in this issue, says, "For my own part I am not great on writing up articles for papers but after such blessings as received in the meetings I am glad to tell the people of our church about them. We will look back to such days as those were as some of the brightest in our college life.

Today we had one of our former Genevans "home" from Camp Sherman—Corporal Earl Moore. He talked to us in chapel. He is one of the men who realize not only the military

part which the soldiers have to take in this war, but the greater part which we Christian students of America will have after the war unless we want to have a greater tragedy enacted then through our failure to do our part."

### SPECIAL MEETINGS AT GENEVA COLLEGE.

Geneva College has been favored in the past weeks by having with us on consecutive Sabbaths two whom we will always welcome, Rev. R. A. Blair and Mrs. McClure, traveling secretary for the Student Volunteer Association.

Mr. Blair was here on February 24, the national day of prayer for students. Preparatory to the messages which he brought to us we had meetings for prayer during the week and a meeting on Sabbath morning from 7 to 8 o'clock. Sabbath afternoon Mr. Blair brought to our minds that "there remaineth yet very much land to be possessed" for God; first in the business world; second in the social world; third, in national life; fourth, in the community; fifth, in our college, and sixth, in our own hearts. God must have full possession of our hearts. We cannot hope to have him take sin out of our hearts unless we are willing and anxious to let the Holy Spirit fill our hearts and leave no room for sin.

In the evening, from 6.30 to 7.30, we had a testimony meeting. Several told how they had been helped by the message. One student said that he had attended more than one college where little place was given to God or Jesus Christ, but since he has come to Geneva, one of the things which has impressed him most has been that here our aim is, "Christ first" in everything. Another student who expects soon to be called "to the colors" said that he is going to do his best to witness for Christ wherever he may be sent to help in this war. I am sure we can say that the Holy Spirit came

in answer to our prayer and we were richly blessed.

Our meetings for prayer were continued through the week and on the following Sabbath Mrs. McClure was with us. She is another who has experienced the life "hid with Christ in God," and who reflects the presence of the Holy Spirit in her life. She tried to help us to realize that we as Christian students of America will be responsible for the great work after this war is over. She made a special appeal for the best college trained men and women to go to the foreign field, as there are doors being opened wide in the Mohammedan world, and in the world of other false religions which before have been fast closed. The number of students from our college who should be fitting themselves to become missionaries is fifteen or sixteen. There are now about nine in Geneva who are looking forward to that work.

After these days of prayer and after the messages which we received, we students of Geneva feel more strongly our responsibility for "possessing land" for God.

IVA J. ALLEN.

### HOW MEN START DOWNHILL.

I once defended a man charged with the awful crime of murder. At the conclusion of the trial I asked him what could induce him to stain his hands with the blood of a fellow-being.

Turning his bloodshot eyes upon me, he replied in a voice of despair: "Mr. Webster, in my youth I spent the holy Sabbath in evil amusements, instead of frequenting the house of prayer and praise."

Could we go back to the early days of all hardened criminals, I believe that their first departure from the path of morality was when they abandoned the Sabbath school, and their subsequent crimes might thus be traced back to the neglect of youthful and religious instruction.—*Daniel Webster* (from *Presbyterian Record*).

## THINGS ABOUT CHURCH GOING.

### THINGS TO TAKE TO CHURCH.

1. Your Bible.
2. A notebook and pencil.
3. A quiet, prayerful, reverential spirit.
4. A longing for a personal blessing.
5. A desire to be a blessing as well as to receive one.
6. The love that "seeketh not her own."
7. The consciousness that you are going to worship God in the name of Christ and the power of the Holy Spirit and not to please yourself.

### THINGS TO DO AT CHURCH.

1. Take your seat early.
2. Sit at the front and in the far end of the pew that latecomers may be accommodated
3. Cheerfully give seat or book to strangers.
4. Pray for the pastor and worshippers.
5. Make notes of texts, Scripture references, striking sentences, and vivid illustrations. You may find use for them all.
6. Do promptly whatever is requested of the audience.
7. At the close give a kindly welcome to strangers.

### THINGS TO BRING HOME FROM CHURCH.

1. Gratitude for the privilege of public worship.
2. Zeal for work with God in the salvation of men.
3. Greater love for the souls of backsliders and impenitent.
4. A new sense of the joy of fellowship.
5. An inspiration for the coming days.
6. A resolution to invite some one to the next service.
7. A reverential spirit which will not stop to gossip or criticise, even in thought, either the preacher or his sermon.—*Georgia S. S. News*.

## THE PITTSBURGH SYRIAN MISSION.

The very person who said at the beginning of the mission that the Syrian Mission would not last more than six months, said also, upon hearing that seventeen persons joined the mission of the Covenanter Church, "these persons will return to us." I wonder what he will say next when his brother will join the mission, for he is attending our services regularly.

Our expectation that sometime a Syrian R. P. Church would be organized in Pittsburgh came to the beginning of its fulfillment, for on December 9, 1917, twelve persons from Greek Catholic and Syriac Churches joined the mission of the Covenanter Church by public profession, and five others joined by certificate. We hope and pray that these persons will be a good beginning, and that many more will take their stand for Christ.

There are twenty children who belong to some of these members, and they are also the hope of the mission. One of these children was baptized on the last Sabbath of 1917 in the mission room. It was the child of the couple whom the writer united in marriage some two years ago.

These members, who are the first fruits of the mission, are manifesting their spiritual life in various ways, such as keeping the Sabbath Day holy and contributing of their means to the Lord. On December 23 they contributed \$60 to the Armenian and Syrian relief, and previous to that they gave \$100 to the same cause. Even the pupils of our mission unanimously denied themselves their Christmas treat that the price thereof might be sent to the needy in Syria. Three members pledged themselves to give the

tenth of their income to the Lord. It is not an easy thing to teach these brethren to give the tenth, for the churches from which they came never taught this grace, nor encouraged the envelope system of offering, which we introduced into the mission the first Sabbath of the year. One of our members was selected as treasurer, and we hope to find another efficient for the superintendency of the Sabbath School.

The mission school that is open daily from 4 to 6 P. M. daily teaches some 40 or 50 Syrian children the Arabic language. The Bible is the text book after they become able to read Arabic. Catechisms and Psalms are memorized. A fifteen-minute talk on Bible and moral subjects is given daily. These children carry the knowledge of salvation to their homes, in which they are a great blessing.

The Sabbath School and preaching services are attended very satisfactorily, and by far better than the Roman and Greek Catholic Churches in proportion to their numbers. The last few Sabbaths we have not been able to hold our evening services on account of the cold.

Another important step in the advancement of the mission is the visiting among the homes and business places of the Syrians, where religions, moral and social subjects are discussed and the Bible read and prayer offered whenever circumstances allow. Over 700 of these visits were made last year.

This mission is growing, and will grow, for it is God's work and He is back of it. Opposition and obstacles are many, but he who likes to smell the fragrance of the rose does not mind the jaggings of its thorns, and he who likes to eat honey does not mind much the sting of the bees.

The writer thanks the friends who are supporting the work by their prayers and means, for they planted this work and are watering it, but God is giving the increase.

A. J. KHOURI.

## THE FOREIGN MISSION CONFERENCE OF NORTH AMERICA.

The two sessions on medical missions were especially interesting because one of them was devoted to the work of the Rockefeller Foundation in China. If there ever was an illustration of the good one of these great foundations can accomplish we have one here. A doctor in every town in China will be the ultimate result. Fortunately the commission sent by the Rockefeller Foundation to study conditions in China and to prepare the way for building medical colleges and helping the mission stations in their medical work had just returned as the Conference was meeting. This commission consisted of Rev. Dr. Wallace Buttrick, Dr. Simon Flexner and Dr. William H. Welsh. Dr. Buttrick hurried right down to the mission conference and told the story of his visit to China. He could not praise too highly the work the missions had done for medicine: "The Christian missionaries of China have done a large and splendid work in establishing hospitals and in providing medical service for the Chinese people. In the prosecution of their work they have found it necessary to establish small medical schools for the training of assistants and with the larger purpose and hope of supplying the profession for the country. It is the aim of the China Medical Board to cooperate with the missionary societies in the development of this work and to make the medical schools to be founded by the China Medical Board a distinctive contribution to missionary endeavor."

Dr. Buttrick said that it was impossible to train American doctors in sufficient numbers to serve China. They must be Chinese and trained in China. So the first thing the Foundation will do is to found two great medical schools of the highest order. In addition, the Medical Board of the Foundation will aid missionary hospitals, and the students educated in the

board's big colleges will go to these hospitals for their training. These two schools will be opened in Peking and Shanghai, two great centres of Chinese life. There are many obstacles to be overcome, one serious one being the Chinese immobility itself, and certain feelings regarding surgery upon the human body. But these can be overcome and great blessings will come to China.

The other thing that lent interest to the sessions on medical missions was the report of the Committee on Questionnaire. These two questions were sent to practically every medical missionary in the world:

1. What are your chief difficulties in attaining your aims as a physician?
2. What do you suggest as the means for strengthening the medical missionary work?

About seventy-five answers to these questions were received and presented by the committee at this conference (they have already been printed and should be widely read), and they are interesting. They are almost unanimous in their conclusions—conclusions which awaken one's pity, which, also, we are glad to say, the Rockefeller Foundation will soon change. They are: "Inadequate equipment," "One physician for thousands of patients," "Overwork" (all are overworked), "No chance to grow proficient in operations, as the missionary doctor has to do everything," "No chance to study," "Lack of young doctors coming to us," "Lack of medical training in China." And so they go on.

The month of April closes the Synodical year and all money to be credited for 1917-18 must be in by the end of the month. We are sure we are speaking for Mrs. Wallace and Mr. Tibby as well as Mr. Steele when we say that all treasurers ought to get their returns in as soon as possible and not keep everything to the last minute.

*Will the Treasurers of Each Congregation please take notice?*

### AN OLD SCOTTISH COVENANTER.

One of the first railways laid in North Britain connected the ancient city of Perth with Aberdeen. In *Chambers' Journal* there is a pleasant picture of a stanch old covenanter at Whinnyknowe who was subjected to a loss that called for compensation from the railway company. William Reid, there is no reason to doubt, gave careful consideration to the question of injury, and when the railway official waited upon him he had decided the exact amount of the damage that he had suffered.

The official told the farmer that the company had agreed to allow him the sum of one hundred pounds in recompense.

"A hundred pounds!" exclaimed the old covenanter. "I winna touch it. I have considered the matter and I have made up my mind as to what I should get. I winna tak' a hunder."

"I would strongly advise you to accept," replied the official. "You are not likely to get more. I think the directors have been generous"

"Too much so! too much so!" was the startling reply. "I winna tak' the hunder; I'll hae forty pounds, and not a penny more."

"Oh, is that the trouble?" was the laughing response. "Well, here is the order for one hundred pounds, which you will receive when you call at the office at Perth."

William Reid accepted the order, and a week later presented it at the company's office. A clerk asked him to sign a receipt, and this the farmer did for forty pounds.

"You are to receive one hundred pounds, not forty," said the clerk, counting out the money.

The old farmer was angry. "I told your man," he cried, "that I would tak' forty and not a penny more; and I will not hae it. I want nae man's siller that I've nae richt to!"

And William Reid, after twice

counting his forty pounds, pushed the remainder back across the counter and walked out of the office.—*The Youth's Companion*.

### A MODEL MISSIONARY SOCIETY IN BURMA.

While in Rangoon, Burma, I attended the Woman's weekly prayer meeting, which is under the charge of Miss Fredrickson. This prayer meeting was started at the suggestion of one of the native women. The men are not home at luncheon so this woman thought they might meet once a week in their different homes and have luncheon or tiffin together. So their prayer meeting was started. Then she said, "What is the use of our getting together to pray if we do nothing to answer our own prayers?" and so suggested that they each make a monthly pledge for their mission work. Then she said: "Why wait until the end of the month? We all have a few annas each week which we can bring and take up a collection every week." This is done and these collections added to their monthly pledges. The day I was there, the collection amounted to six rupees, which is two dollars. During one year, these native women contributed in this way six hundred rupees or two hundred dollars. Forty dollars was given to the Foreign Mission Society, twenty dollars to the Home Mission Society, they supported a Bible woman of their own, helped in the support of a church outside of the city and the rest of the money went to the hospital, kindergarten and other benevolences.

This spirit of devotion and generosity is the result of the wise training of your missionaries in Rangoon, especially Miss Fredrickson. The pastor says that this giving on their part has not decreased their regular contributions to the church, but on the other hand has increased it.—*Sel*.

## NEWS FROM THE FIELD

### AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,  
Philadelphia, Penna.

#### A REMINDER OF THE BOARD'S URGENT APPEAL FOR SYRIAN AND ARMENIAN RELIEF.

The Church will please not forget the Board's appeal for these poor sufferers. The need is continuous and ever-increasing. Do not neglect to send in an unending stream of contribution. Forgetting spells "Death"; giving means "Life." All Covenanters should bear in mind, too, what Mr. Nathan, late Consul at Mersina, said, that there is no channel through which we can so economically contribute as through our own Board. Every remittance sent through our treasury saves dollars to the dying. Remit to Mr. Joseph M. Steele, Treasurer, 1600 Arch Street, Philadelphia. Our interest ought now to be increased, seeing we are represented by our missionaries in the Palestine Expedition.

#### RED CROSS UNIT.

The first word received from the Palestine Expedition since sailing was a cable to the American Red Cross announcing the safe arrival of the Unit at the British West Indies en route. The Red Cross kindly forwarded this information to us. On April 2nd the Corresponding Secretary of the Board received a postal from the Rev. Samuel Edgar, dated March 22nd, and postmarked Castries, St. Lucia (the largest of the British West Indies), in which Mr. Edgar says: "Here is our official report that we reached here in safety, all well. Had a nice stop over-night and now go on our way."

At its stated meeting, March 12th, the Board tendered Licentiate J. Burt Willson an appointment to Cy-

prus as minister and teacher. After careful and prayerful consideration Mr. Willson declined the appointment to accept the call from our Montclair congregation. OLIVE TREES and the Board of Foreign Missions congratulate Montclair and wish Mr. Willson a happy and blessed ministry in his chosen field.

Greeley, Colorado.—Under date of March 29th, Dr. A. I. Robb writes: "It will possibly be of interest to you to know that yesterday Dr. Dungan turned me off with the statement that I am not only free from malaria, but so far free from its effects that I am no longer in need of medical care or advice, and I feel that way myself. I feel that I am now in shape to get what good there is in the Colorado climate." The Church will be glad to know that Dr. Robb, who has had such a hard fight to get rid of the dread malaria, is now free from it and has every hope of being able in due time to return to his work in China. Dr. Robb is now preaching regularly for our Greeley congregation, and will remain with them at least till Synod time.

Our good friend, Mrs. A. J. McFarland, who is still in Geneva, Switzerland, is our only means of communication with Mersine. We are glad that we can hear of the friends there through her. While we regret that she must be so separated from her loved ones, yet we are grateful that the Lord allows her being there to form a link of connection between the lonely heroes at their post in Asia Minor and the anxious friends in this country. Mrs. McFarland sends this word on February 16th. "Just a note to tell you that I have received this

past week two more cards from Mr. McFarland, one dated January 17th and the other on the 28th. They came very quickly. He says he and Dr. Peoples are both well and comfortable and going along much as usual. The services in the church are as usual again after a 'brief intermission.' (I don't understand this—why they were stopped.) Dr. Peoples had received a letter from Mrs. Peoples written just before she left here for America, with a fine picture of them all. This was all on the card of January 17th. On the 28th he writes me that they were both quite well and Dr. Peoples was especially busy. The Girls' School has been taken for a hospital also, but Dr. Peoples seems to have control of it. They have word that Dr. Stewart is well and comfortable at Konia. But no further word from the Latakia missionaries. Mr. ——— from our former Embassy in Constantinople, arrived here this week. He tells us that Dr. Stewart is in Konia; also Mr. Dana, former Treasurer of the American Press at Beirut, with his family, both deported. They are conducting a restaurant with the help of Miss Cushman, a member of the American Board Mission, for the comfort of other civil internes in Konia. Mr. ——— reports all other Americans as safe and well."

And a few days later a postal from Mrs. A. J. McFarland, dated Geneva, March 5th, says: "I have heard from my sister (Miss Maggie B. Edgar, of Latakia), at last. A card was received from her yesterday, the first I have had since before I left Mersine. She says she hears nothing from there, although Mr. McFarland has written often. She, Mrs. Stewart and James are well, and she says she 'is still in some degree at work.' She speaks of Dr. Stewart being in Konia, that they had word from him lately, and that he was well."

**Tak Hing, China.** Mrs. Julius Kempf writes on February 8th: "We

received word last week from Cook & Son, that the S. S. Monteagle on which we had reservations for April 20th, has been taken over by the government. They assigned us cabins on the Empress of Japan sailing March 27th. This is three weeks earlier than we had planned, but as it is the same-priced steamer as the Monteagle, the mission thinks it best for us to go on the date assigned."

Miss Rose A. Huston sends an appreciation of Mrs. Margaret Doig. Mrs. Kempf says, "I might say in reference to Miss Huston's article about my mother, that as Miss Huston came out on same steamer with us, mother always seemed to feel that she had some claim to her, and Miss Huston always took down the sermons in English and gave them to mother at the close of the service. So, although mother couldn't understand what was being said at the time, afterwards in the quiet of her own room she would read and re-read the notes Miss Huston had given her. Just recently I came across a roll of these notes, she having kept them all." Miss Huston's article follows:

"To some of us has been given to know what it means to give loved ones to go to some foreign land; some know what it means to leave all that is dear and go out for the privilege of service among the heathen; but to few has it been given to do what Mrs. Doig did; to give up her home with all its tender associations, her friends and her church privileges, which she loved as few do; counting none of these things dear, not with the prospect of a lifetime of service in China, but that another might give her life.

"We cannot realize what it meant to her, after having long passed the half century mark in her life, to come to a land of strange people and strange customs, a people whose language she could not hope to understand, and where, for months at a time, she could see only a dozen or



two people with whom she could carry on a conversation.

"She did not come out as an appointed missionary, yet in spite of the great handicap of not being able to converse with the people, she did a great work in those seven years."

"The love and care and exactness with which she taught the girls in school to sew and crochet, and the perfect work she required of them had an influence that will go with them all through their lives and be a blessing to them.

"The smallest favor, a sweet pea, or a rosebud brought forth expressions of gratitude and pleasure, and love, whose memory was enough to keep the giver sweet for hours.

"Her glad unflinching attendance and attention at church services though she understood not one word, were a wonderful testimony to her love for God and the importance of His worship.

"She could not speak the Chinese language, but she could smile, and everyone understands the language of a loving heart.

"She did so adorn the religion she professed. She made goodness itself attractive. She was one of those rare, beautiful souls who carry wherever they go, an atmosphere of purity and goodness, and insensibly make all who come in contact with them better for their sweet influence."

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February 4, 1918.

After an interview with Dr. Maude George's Taai So, I have the impulse to share with you what she told me.

—And now I've had three other interviews, but, cheer up, I will not burden you with them. —

Taai So prefaced her story with the remark that she was about to tell me something strange and she did not know whether I would believe her or not. I encouraged her to make the

venture, which she was quite willing to do.

She said she was sitting with her son one evening beside their table. All at once she seemed to doze, but was not sound asleep. She saw some one coming to her who said: "Tomorrow I will call you to do some work." She replied that she was quite accustomed to doing work. Something more was said about it and she asked when she would have the work to do. She was told that she would begin at four o'clock in the afternoon and would be through at half-past four. She evidently made audible answers, for when the person suddenly left her, before she was able to ask for instructions, she said, "What kind of east west work is that I wonder?" Her son said, "Mother, you're always thinking about work, what's the business this time?" She put him off without telling him what she had seen, and by the next morning she had forgotten about it.

That afternoon she met an acquaintance, who told her there was an infant's body lying beside the path, and she was not sure whether it was yet dead. She said: "You are a believe Jesus woman, are you afraid to go and investigate? I cannot go, as I am afraid." Taai So replied that she believed in Jesus and would go and see. She said she, herself, was also afraid to go near that body, but she knew it was not safe to leave it lying there if it was dead, and if it was living, it should have help at once. She persuaded another woman to go with her, and when they came near enough they knew it was dead. It was bruised, and had some scratches and small wounds, but she could not say whether the death was caused by violence or whether it was done after death. She was sure it had not died of illness, as it was very fat and looked so well. She said it was scarcely possible that any one would take the life of such a promising baby boy. She thought it was about a month old. She then con-

sidered what she ought to do, and decided that she would get some people to help gather enough money to call some one to bury it. It had not occurred to her to report to the authorities, and when I asked her why, she said she supposed it belonged to any one who knew the danger, to put it away. She tried in vain to get help with money, but could raise only five cents, and it would take fifty or sixty cents to persuade even a poverty-stricken person to undertake so fearsome a business. It may be remarked that the Chinese are not in the habit of giving proper burial to infants and small children. They simply dispose of them, and the more simply, the better, and the less said the sooner mended. As for a coffin, that would be a wicked waste of good money.

Right here Taai So found herself adjacent to a circumstance. There was but one thing to be done. She was "no one knows how afraid!" "But I just then remembered one time when your sister was in attendance on a baby that was dying when she came.

She very energetically used every method to save the baby's life, but in vain. While she was trying the mother-in-law said: "What is the use? Throw it away." Your sister said: "We must do all we can to save its life even if we do think it is a hopeless case." When life was gone your sister asked for something to wrap the body in. The mother-in-law said: "Throw it away. What do you want with clothes for it when it has no life?" Your sister said, "God made this little body, and gave it to us, and now he has called it away, shall we throw it back to him? That would certainly make him sorry that we set so little store by what he gave to us." And when I remembered what your sister said, I thought if that would make the Heavenly Father sorry, what would such treatment as this do? It would surely make Him sorry, even to

shedding tears. So I knew I must bury that child. The next thing was to borrow a hoe. I had none of my own. I tried to borrow from several, but when I told them what it was for they refused because they feared to use it afterward. I thought to come and borrow one from the Women's School, but thought there might be some of the new women who would fear if I did. Finally I found a woman with some heart, and I talked to her very plainly and told her that in a few days the body would decay and very likely our city would have a scourge of plague, and so she was persuaded. I then asked her to accompany me to the place, but she said she had a sore foot and could not go. I told her we would walk very slowly and she could stop and rest whenever she wished, so, finally, she went. Just as I began the work, I heard the clock in the soldiers' barracks strike four. The ground was very hard and it took a long time to dig the grave, but, finally, it was deep enough. I gathered some leaves and made a nice soft place for the little body and wrapped it in some cloth, and laid it in. Then I covered it over, and started back to the house, and just as I passed the barracks I happened to look in and saw the clock and it was exactly half-past four. Still I never thought it strange. After I went back to the house it all came back to me. When I was thinking over what had just occurred, I suddenly remembered what I had seen the night before and it seemed very wonderful.

This may not seem to the readers of OLIVE TREES worth writing up. It perhaps ought not to be. One needs to know the abject fear of the Chinese of anything connected with death. This fear does not readily disappear even when they become Christians. God takes His own unimpeachable methods of teaching you and me, and it requires much time and patience on His part to develop us into any sort of passable Christians. How much more

is necessary in the case of those who have had so little opportunity.

I asked Taai So to think of ten of the very best Chinese women she knew and tell me how many of them would have done what she did. She very quickly answered: "It was the Heavenly Father's grace." I repeated: "How many?" She said: "Certainly not one, unless the Heavenly Father helped." I said: "No matter what any one says to you to persuade you that you are not worshipping the true God, you have the witness in your own experience that can never be gain-said." She gave hearty assent to this. After a little time she said: "Leung E Shang, why does God show such great mercy to me when I so often fail Him and sin against Him? I certainly cannot understand it." I said: "He wants you to be a better witness for Him." I then told her something I read recently. There is a place in Africa, where a certain fly comes to annoy the cattle, and would drive them crazy, as they cannot drive the flies away. But by instinct the cattle leave the lowlands where the fly torments them and migrate to the higher land, and the fly leaves them. If God saw sin tormenting one of His children and used means to help to higher ground, it certainly was worth being thankful for. She had on several occasions been permitted to do things that no one who had been brought up as she had could ever have done, without the grace of God. She seemed unable to recall, so I asked her if she remembered the time she was middle woman for Ah Puk, and was told that the necromancer who named the date for the wedding, had said that if the middleman went he would drop dead. She remembered she went to the wedding. I asked if she remembered the time she went into the country to talk the Doctrine and found a woman in a dark room with an ulcer so foul that not a Chinese would go into the room, and how she greatly fearing went in and washed and dressed the ulcer, and bathed the body that had not known

the feel of water for a long time. She confessed. I told her God does not give such grace to those who do not sin. She saw the point.

DR. KATE MCBURNEY.

**Canton, South China.** Our China news budget contains a very interesting description of how the new missionaries at the Language School in Canton spend their time. It is signed by "One of the language students who arrived in China last Fall." We regret that there is no name to it. Modesty is a becoming virtue attained by only a few of us. We may be curious, but since the author insists upon it, we will be as polite as possible and not even hazard a guess as to his or her identity.

"Some friends at home have asked me how we put in our time and I'm going to tell it publicly because I believe many will be interested in knowing how some of it is spent. In parenthesis I will say that time is rushing. Our goal is in view but not in reach, and we are interested and busy trying to attain the latter.

"During the week Chinese language study is our constant occupation, except the necessary periods of relaxation and diversion. Occasionally we have an invitation out and we don't refuse them all.

"On Sabbath we throw aside the strain of study in an unknown tongue and do some in our own language. This last is also a blessed privilege of every morning and evening. At 11 o'clock on Sabbath morning four of us find our way through locked gates and doors to the temporary home of Mr. and Mrs. Adams. Their hospitality is genuine and we go there other times,

too, and sometimes we can imagine ourselves back in America listening to a parlor Victrola entertainment. They have some excellent records.

"Mr. Adams is our professor and permits us to be quite informal. Sometimes, perhaps, his patience is tried when we go far down a by-road, but patience is a good virtue to cultivate.

"With all this freedom and informality, the Spirit is certainly manifested there and guides us into truth in so far as we submit our hearts to His will. Let me say that isn't the easiest thing to do—to put from our hearts *everything* which is displeasing to God, as you very well know. In fact we can't do it, but we can want God to do it.

"The class is a great help to us in several ways. First, we are interested in the study and are helped in our lives by the truths revealed during preparation. Then when we go to class we are helped by expressing these same truths. Are we not told that the Spirit shall lead us into all truth. I most surely believe it, and when we are not led it is because we have not lent ourselves with a willing, believing heart.

"In the late afternoon we go to public worship at the Y. M. C. A. Building. This building is a memorial to Robert Morrison, the first missionary to this part of China. It is a privilege and an inspiration to hear the message of truth in the midst of a body of Christians from many denominations. All one in Christ Jesus. Doctrines of men are lost sight of and the doctrine of Salvation to whomsoever will is paramount.

The Sabbath is a blessed day here as well as elsewhere to all who recognize it as such. An added opportunity to learn the mind of Christ and to substitute it for our own mind.

"If we are to teach Christianity to these people so that they will understand, we must live Christ. This is the prayer we ask from you, that God will so fill us with love for Christ that we will be constantly conscious of His

presence in Spirit and of His ability and readiness to make our hearts right in His sight.

"Truly, then, we can say, we abide in Christ and His words abide in us. Then, may we look for fruit, and then, we will not be disappointed.

—*One of the Language Students Who Arrived in China Last Fall.*

January 22, 1918.

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### REPORT OF THE L. M. S. OF THE ESKRIDGE CONGREGATION FOR THE YEAR ENDING 1917.

During the year the Society held eleven regular meetings. We have enrolled 25 members with an average attendance of 10. The programs for these meetings were arranged and printed at the beginning of the year. They consisted of devotional exercises, essays, letters from missionaries, missionary items, etc., followed with a business meeting.

Two meetings were held for sewing. Five comforters were made and sent to the Jewish Mission and sewing done for Red Cross. A sewing machine was purchased for Miss Huston's Girls' School in China, and we aid the Presbyterian in paying Miss Huston's salary. Contributions were made to all the missions of the church. The amount raised and contributed during the year for Mission purposes was \$110.40.

In making our annual report we are thankful to our Heavenly Father for His goodness to us, and as we enter the new year, let us do so with renewed energy in the Master's work.

(MRS.) W. A. AIKEN,

President.

(MRS.) W. B. HAY,

Secretary.

## WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,  
College Hill, Beaver Falls, Pa.

### MISSION STUDY.

Conducted by  
MRS. MARY E. METHENY.

### THE CHALLENGE OF PITTSBURGH

#### Chapter VII.

#### Religious Life of the People.

I. Number of Protestant Churches and S. S. Enrollment? (1) Money value of 100 churches in the county, and average value of each? (2) From these figures, value of total? (3) What would be the income if invested at 5 per cent.? (4) By the table, what denominations are 1st, 2d and 3d? (5) Smallest? (6) What colored churches? (7) Compare with secular business having corresponding investments? (8) Is this used to the best advantage?

A. II. Rural Churches. (1) Is the drift to, or from cities? (2) Is there any to the country? (3) Is the rural church as strong as formerly? (4) What is necessary to exert a right influence?

A. III. Surveys. (1) The character of the N. Ave. M. E. S. S.? (2) Character of the workers? (3) Manner of working? (4) Results? (5) What field is covered by the Home-wood Ave. M. E. Church? (6) How many items were covered? (7) Name some. (8) What territory covered by the survey of the First U. P. Church, N. S.? (9) By whom was most of the work done? (10) What points were studied? (11) What is the most comprehensive survey? (12) By whom made? (13) Subjects covered? (14) What should be the object of surveys? (15) What forces should ordinarily

be used? (16) Best time? (17) What use should be made of church data? (18) Of sociological? (19) Into how many sections is this schedule divided? (20) Why can no hard and fast rule be made?

A. IV. Survey of the County. (1) How long have the *Baptists* been at work in Pittsburgh? (2) During what period has growth been most rapid? (3) What is their form of church government? (4) What is the unit, and when does it meet? (5) What is the Bible School Convention? (6) The Womens' Missionary Society? (7) Through what do the young people work? (8) What is the Baptist Brotherhood? (9) The Permanent Council? (10) By whom is missionary work done? (11) Where do they work? (12) How is church property cared for? (13) Daily vacation schools, how many and where? (14) What need for work among women? (15) Where is the Home for Aged Baptists? (16) What other Homes? (17) How many negroes in Allegheny County? (18) Number belong to the church? (19) What are their opportunities? (20) What changes for the better? (21) What mission on Wylie street?

A. II. *Congregational*. When and where was the first Congregational Church in Western Pennsylvania established? (2) The first in Pittsburgh and among what people? (3) What work at Braddock, and when begun? (4) What results? (5) What is the characteristic of the Slavic Congregationalism.

A. III. *Evangelical Association*. (1) How long has it been at work in Allegheny County? (2) Where does it work, number and character of churches? (3) Among what people did it first labor? (4) What is the work of the Continuation Committee?

IV. *Lutheran Church.* (1) What is its responsibility? (2) Why is its work slower than that of other denominations? (3) Can preaching alone work out the salvation of the country? (4) Who established the first Protestant Hospital in Pittsburgh? (5) What Homes also? (6) Who does the mission work? (7) In how many languages is the gospel preached in Pittsburgh by the Lutherans? (8) Is there need for more churches in Pittsburgh? (9) What social work carried on? (10) Name some other institutions. (11) What organizations for men and women?

V. *Methodist Episcopal.* (1) How long has Methodism been a factor in the life of Pittsburgh? (2) Where were the first services? (3) Where and when was the first church built? (4) Record of local churches. (5) How many German M. E. Churches, Swedish and colored? (6) What is the Methodist Church Union? (7) How many and what Departments? (8) What is the Women's Home Missionary Society? (9) What is the Home at Hulton? (10) The Louise Home? (11) Home for the Aged?

VII. *Methodist Protestant.* (1) When and where was the first mission station? (2) The second center? (3) What at Penn Ave.? (4) What is its programme?

VIII. *Presbyterian.* (1) Who held the first Presbyterian service in Pittsburgh? (2) In what foreign languages? (3) What effect did the influx of Slavs in 1900 have? (4) What leader was found, and of what nationality? (5) What methods were used to draw people? (6) What work does the colporteur do? (7) The supply of literature? (8) What institution to train Bible women? (9) How many foreign ministers? (10) What is their work? (11) Describe a communion held in Pittsburgh. (12) What Rescue work? (13) Current expenditures and value of property?

IX. *Protestant Episcopal.* (1) How many parishes and clergymen?

(2) Churches, chapels, etc.? (3) Communicants? (4) Charitable institutions? (5) Societies?

X. *Reformed Church.* (1) Among what people were they the first to organize a mission? (2) How many Hun Reformed churches? (3) How supported? (4) Main benevolent work? (5) Is it increasing?

XI. *Reformed Presbyterian.* (1) What congregations? (2) Is it correct to class the Grant Street Church under this head? (3) Sabbath Schools conducted? (4) For how long has the Eighth Street had a mute Department? (5) What mission on Webster street? (6) Where is the Aged People's Home?

XII. *United Presbyterian.* (1) Contributions last year? (2) Missions in needy sections? (3) Homes and Hospitals? (4) Work among Italians, where? (5) Results? (6) Community House? (7) Similar work where?

XIII. *Council of Churches.* (1) What, and when begun? (2) What three divisions? (3) How made up? (4) What is the test of our interest in these things?

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## THE LURE OF AFRICA.

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### Chapter VII.

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#### The Laboratory of Christianity.

I. *CHIKORE.* (1) Who founded this station? (2) What was their peculiar form of cannibalism? (3) From what did the station take its name? (4) What surprise greeted the writer on his visit? (5) What other company met him the same day? (6) What request did they make? (7) How did he answer them? (8) For what had the Chikore tree been used? (9) Describe the exercises at the tree. (10) What did Banda say? (11) Zonzo? (12) What did Tom Mapangisana say against the old worship? (13) What did the evangelist say? (14) What was the upshot?

## II. Significance of this incident.

(1) What practical benefits? (2) How long did it take to bring about the change? (3) By what means? (4) Was it first individual or communal? (5) Did this civilization come by education, or by conversion? (6) What of evangelism, education and social service? (7) What outward change has conversion made?

III. Test. (1) Do converts relapse? (2) What precautions are taken? (3) Is it astonishing that some should fall away? (4) What is the report of the Presbyterian Board in regard to discipline? (5) Would it be much better in our own land if we were as particular? (6) What is the evidence in regard to the religious nature of the African? (7) Some famous examples. (8) Example of liberality. (9) Second person in Bululand to accept Christ? (10) The martyrs of Uganda and Susi and Chuma.

IV. Africa's special problem. (1) Where must the missionary to Africa begin? (2) What is the difference between Africa and Asiatic countries? (3) What place should agricultural education be given? (4) Account of Lovedale, Tiger Kloof and Kondone. (5) Do the natives always prefer the new methods? (6) What are some of the problems of general education? (7) What is the medical missionary sometimes called? (8) Is he *only* that? (9) What fundamental problem confronts medical men in Africa? (10) Why will Africa more than other fields needs to be Christianized by native workers? (11) How does Mohammedanism propagate itself? (12) What co-ordination of evangelism, education and social service is necessary?

V. Race. (1) What of the race problem here? (2) Difference between our own problem and that of S. Africa? (3) What other races share in the antipathy of whites? (4) What is their case against bringing in Orientals in large numbers? (5)

Does this feeling exist in the Portuguese colonies? (6) What part do trades-unions take in this question? (7) Is it possible for an African skilled laborer to make an independent living? (8) What feeling is added to fear of competition? (9) Why do the British encourage missions? (10) How must this question finally be settled?

VI. Qualifications. (1) What has been the prevailing idea in the church in regard to Africa? (2) Name some of the European missionaries. (3) What kind of men does Africa need? (4) Give an account of McKenzie's activities. (5) What two contrasted successful missionaries?

VII. Strategy: (1) How many Pagans in Africa? (2) Moslems and Christians? (3) Latter, how divided? (4) What forces in N. Africa and the Soudan? (5) In the Congo? (6) Portuguese W. Africa? (7) What proportion of the people have been reached in Uganda, the best occupied field? (8) What will probably follow the Great War? (9) What should the different Boards do? (10) Should there be overlapping?

VIII. The Great Partnership. (1) From what has Africa suffered most? (2) What five things does Africa demand of the Church? (3) How should the staff be increased? (4) In what amounts should contributions be increased? (5) Examples. (6) What has characterized Africa's great missionaries?

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## JUNIOR DEPARTMENT.

### BEARERS OF THE TORCH

At the Finish.

#### A Bunch of Boys and Girls of the Twentieth Century.

Dear Boys and Girls:

We have traveled in thought through many lands this winter and lived through some four hundred years of history and seen how the bearers of the torch grew and increased and the

light burned brighter and brighter. But there are still many countries where the light of the torch burns dimly and there are many places in our own country where people do not know much about God and His Word. There are many bearers of the torch today, ministers and missionaries, colporteurs and teachers, and people in every walk of life who have entered the race and are doing their utmost to spread the knowledge of the Word of God. Some day, though, the race will be over for them and they will go to their reward, and then what? Will the torch they have carried fall unheeded to the ground and go out or will others come forward to take up the work where they have left it and fill their places in the race? The answer to this question depends on you, boys and girls. Will you prepare yourselves to carry on this work when your fathers and mothers are gone to the heavenly home? Or will you go after wealth and fame and pleasure and let the light of the torch go out?

These are wonderful days. Those who used to long for the adventures of our forefathers in the early days of this country find themselves now in the midst of more stirring times than any our ancestors knew. We are in the midst of the greatest war this world has ever known. Men are dying by the thousands. The need for the knowledge and enlightenment which the Word of God gives is greater than ever before. Who will help to carry the light to those who have it not—in the trenches in Europe and the homes there and in America as well as in India, China and Africa?

Are you wanting some great work to do? Help to spread the knowledge of God's Word so that the earth may have permanent peace through the Prince of Peace. Live each day with the idea that you will do your best to do the work God wants you to do. Do not look for wealth or fame but be a Bearer of the Torch in Home or Foreign Lands, wherever duty calls you. Who knows but what the faithful per-

formance of the work God has for you to do will give your name a place in the history of the future as the names of Luther, Calvin, Knox, Cameron and Renwick have a place in the history of the past. In any case, whether you have a name in history or not, if you do the work given you to do, you may look for the Master's "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord."

The race is not yet ended. There are as great deeds and perhaps greater, waiting to be done as in the days of Columbus, Luther and the other boys of the fifteenth century. Who will be the Torch Bearers in the bunch of boys and girls who are the children and the young people of the twentieth century? Are you going to be one?

MARY MCWILLIAMS.

#### IDEAS FOR MISSIONARY THANK-OFFERINGS.

MRS. MARY CLOKEY PORTER,  
*T. O. Secretary of the Women's Board  
of U. P. Church.*

God's people are always safe in undertaking anything upon which is written, "Thus saith the Lord."

In the beginning, when God established the first families on earth, He taught both parents and children to worship him with offerings. From that time until the present, God has set His seal of approval upon gift-worship.

While all our gifts to God should partake of the spirit of gratitude, the Thank-Offering is the gift over and above the usual measure of liberality and given in recognition of mercies and blessings received.

What Invitation Does God Give His People Concerning *Thank-Offerings*?

Listen to God's answer: "Come near, and bring Thank-Offerings unto the house of the Lord. 2 Chron. 29:31.

"Come near"—don't stand afar off. Do not remain away from Me. "Draw



night unto Me, and I will draw nigh unto you."

"Come near"—that you may be conscious of My presence; that you may hear My voice speaking to you moment by moment.

"Come near"—that I may fill you with My Spirit, and thus make you fit for My use.

"Come near"—that I may know that you love to come.

The invitation gives no date. This shows that the way is always open to "come near" to God. No hours of limitation are given, such as are usually included in invitations from earthly friends. Hence, we are assured of a welcome at any hour, and that the Host—the Lord Himself, ever stands ready to receive His guest in His own House.

But are we to come near to our Lord empty-handed? Again read the invitation: "Come near and bring Thank-Offerings"—offerings of praise for God's goodness: day by day: offerings of love and gratitude for the gift of His Son, and for all the Father has done for the world through Him: offerings of gold and silver that through them others may learn how to draw near to Him.

This invitation is just as urgent to God's people today as it was two-thousand years ago. It comes to you, as an individual. Your name and your address are carefully written down in God's record book.

What are you personally going to do with this invitation? It is a solemn question. If you accept, will you plan as the wise men of old, to bring your richest gifts and best gifts to your Lord?

Can it be there is one Christian who will refuse? Is there one who will make an excuse for not accepting? Will any say, "I am not interested in the giving of Thank-Offerings?" or, "I am too busy to accept the invitation," or, "I have not means to give large gifts, therefore, I will give none?"

### *Stop and Consider.*

If a similar invitation should come from some earthly king, how eagerly you would expend time and thought in preparation to accept. With what care you would select your gift and how willingly you would even risk paying for it beyond your financial ability in order to give a gift equal to that of your neighbor. This invitation comes from the King of kings, and through His special messenger. *What will you do?* Will you accept the invitation and carry your richest and best gift to "the house of the Lord" with a heart overflowing with gratitude for the high privilege He has bestowed upon you? Will you accept and give your offering with a prayer that God will bless it in leading others to give? *Will you?*

### THANK-OFFERINGS, 1918.

The Women's Missionary Society of Pittsburgh Presbytery has been given its own missionary in China. Miss Nelle A. Brownlee, who attended the Union School of Languages in Canton, and is now giving service in Tak Hing, has been assigned by the Foreign Board of Missions to our Presbyterial Missionary Society as our missionary. Miss Brownlee had some missionary experience among the mountain whites of the Cumberland Mountains, and now takes up the work in China with keen interest in the work and sincere devotion to the Master of her work. As members of this Presbyterial we rejoice now in a complete unit of work—a missionary in the Home field and a missionary in the Foreign field. *We must not* fail either in our earnest prayerful and financial support.

The time draws near for the annual Thank-Offering services in our local societies. Very much depends on what *you do now*, whether or not the gifts from your society will receive the Lord's, "Well done" this year.

Many good Christian women fail to give because *not asked*. Do yours?

Plan now! Pray now! Ask now!  
 The Church needs your efforts!  
 The work needs your prayers!  
 The Lord needs your gifts!

His promise: "Work, for I am with you, saith the Lord." Haggai 2: 4.

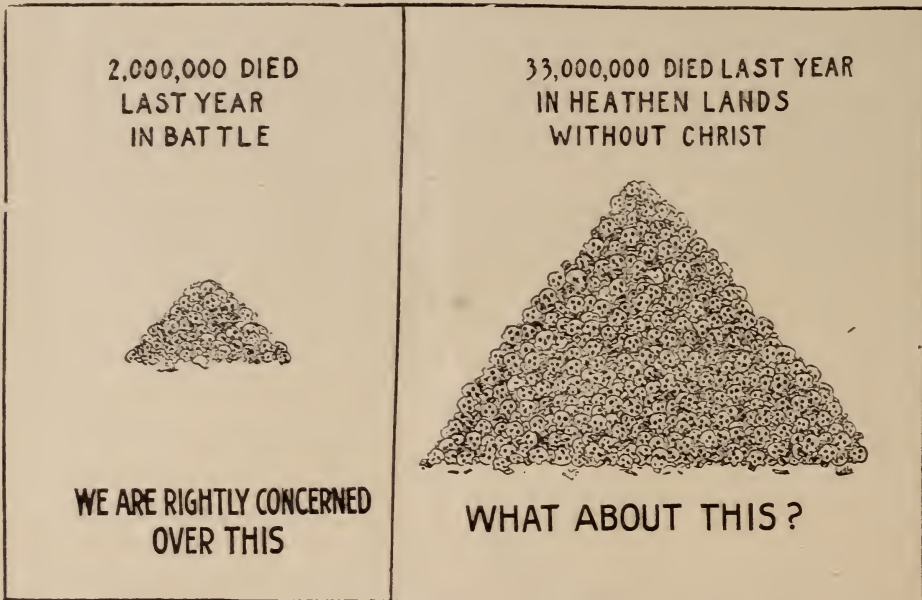
You will remember that we pledge our support of this new missionary from the annual Trank-Offering. Whatever else we do undertake in these strenuous times, these days of sacrifice, we must be true to the men and women at the front—our substitutes in the outposts of the Lord's army. For the sake of our own missionaries we must guard our treasures well, and we must redouble our prayers and seek to enlist the sympathies of the indifferent. "We are appalled at the awful suffering and loss of life in Europe, yet it is a mere

drop in the bucket compared with the sacrifice of life and the endless agony endured year after year as a *normal condition* in many parts of the mission field." Last year.

This year, let us give such expression of our gratitude to our Father in heaven for all His mercies to us, that the Thank-Offering at the Annual Convention in the Allegheny Church in May shall show that we have not gone back in our gifts, but that as faithful children of this Father, we "*carry on,*" with increased gifts, that others of His children who as yet know Him not, may come into that glorious light and liberty which, as women of America we enjoy today.

MRS. JOHN K. TIBBY,

T.-O. Secretary.



All authority in heaven and earth is given to the Lord Jesus, so he is not going beyond his lawful domain when he sends his disciples into all the world.

As strong condemnation is pronounced upon those who do nothing as upon those who actually transgress. Idleness is itself disobedience to God.

Jesus knew that in himself dwelt all the fullness of the Godhead bodily, or he would never have invited all the weary and heavy laden to come to him, with the promise of rest for their souls.

The Lord is grieved and vexed not with our much coming to him and our importunity, but because we are so slow to come to him with our wants.

# FOREIGN MISSIONARIES OF THE SYNOD OF THE REFORMED PRES. CHURCH IN 1917

## *Latakia, Syria.*

REV. JAS. S. STEWART, D. D. ....  
 MRS. J. S. STEWART .....  
 REV. SAMUAL EDGAR, } on furlough..  
 MRS. SAMUEL EDGAR } without salary  
 J. M. BALPH, M. D., on furlough....  
 MISS MAGGIE B. EDGAR.....  
 MISS M. FLORENCE MEARNS, On furlough  
without salary

## *Mersine, Asia Minor.*

MISS EVADNA M. STERRETT on furlough  
 REV. ROBT. E. WILLSON, } on fur'gh  
 MRS. ROBT. E. WILLSON }  
 REV. ANDREW J. MCFARLAND.....  
 MRS. ANDREW J. MCFARLAND.....  
 JOHN PEOPLES, M. D. ....  
 MRS. JOHN PEOPLES.... on furlough  
 MISS F. ELMA FRENCH, on furlough .

## *Larnaca, Cyprus.*

REV. WALTER MCCARROLL.....  
 MRS. WALTER MCCARROLL, on furlough  
 MR. WILBUR WEIR .....

## *Nicosia, Cyprus.*

CALVIN MCCARROLL, M. D.....  
 MRS. CALVIN MCCARROLL.....

## *Tak Hing Chau, West River, South China.*

REV. A. I. ROBB, D. D. } On furlough  
 MRS. A. I. ROBB..... }  
 REV. J. K. ROBB,.....  
 MRS. J. K. ROBB on furlough.....

REV. JULIUS A. KEMPF.....  
 MRS. JULIUS A. KEMPF.....  
 REV. WILLIAM M. ROBB .....  
 MRS. WILLIAM M. ROBB .....  
 MISS KATE MCBURNEY, M. D., ....  
 MISS MARY R. ADAMS.....  
 MISS ROSE A. HUSTON .....  
 MISS IDA M. SCOTT, M. D., { On furlough  
 MISS ANNIE J. ROBINSON, { without sal'ry  
 MISS NELLIE A. BROWNLEE, .....

## *Canton Medical Missionary Union, Canton, South China.*

JAMES M. WRIGHT, M. D.....  
 MRS. JAMES M. WRIGHT .....

## *Union Language School, Canton, South China.*

REV. R. C. ADAMS .....  
 MRS. R. C. ADAMS .....  
 REV. JESSE C. MITCHEL .....  
 MRS. JESSE C. MITCHEL .....  
 MISS M. EDNA WALLACE, M. D. ....  
 MISS INEZ M. SMITH, R. N. ....

## *Lo Ting, via Canton, South China.*

REV. ERNEST C. MITCHELL .....  
 MRS. ERNEST C. MITCHELL .....  
 E. J. M. DICKSON, M. D.....  
 MRS. E. J. M. DICKSON.....  
 MISS ELLA MARGARET STEWART.....  
 MISS JENNIE M. DEAN .....

# HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1917

## *Indian Mission, Apache, Okla.*

REV. W. W. CARITHERS, D. D., *Sup't.*  
 MISS INEZ WICHERHAM  
 MISS ELLEN WILSON  
 MISS IRENE MCMURTREY  
 MISS MAY ALLEN  
 MISS MARY MCKNIGHT, *Teacher.*  
 MR. CLAY WILLIAMS  
 MR. PAUL WHITE

## *Mission of the Covenant, 800 South 5th St., Philadelphia, Pa.*

MISS ANNIE FORSYTH  
 MISS EMMA M. MCFARLAND  
*Volunteer Workers.*

MISS MARY GRAY  
 MISS MAZIE STEELE  
 DRS. PEEBLES  
 MISS MARY ADAMS  
 MISS ANNA THOMPSON  
 DR. RALPH DUNCAN  
 MR. SAMUEL JACKSON  
 MR. MELVILLE PEARCE } *Alternating*  
 MR. WILL STEWART }

## *Southern Mission,*

### *Knox Academy, Selma, Ala.*

REV. G. A. EDGAR, D. D., *Superintendent.*  
 MISS LOLA WEIR, *High School.*  
 MISS M. JEAN SHUMAN, *High School.*  
 MISS ELLA M. HAYS, *Grammar School.*  
 MISS ADRIENNE FULTON, *Sixth Grade.*  
 MRS. S. KINGSTON, *Fifth Grade.*  
 MRS. M. I. ROBB, *Fourth Grade.*  
 MISS RUTH KYNETT, *Third Grade.*  
 MISS MARY WILSON, *Second Grade.*  
 MRS. ELLA SENEGAL, *First Grade.*  
 MRS. G. M. SIMS, *Primary.*  
 MRS. A. J. PARRISH, *Music.*  
 MISS MARY E. FOWLER, *Girls' Industrial.*  
 PROF. THEODORE LEE, *Boys' Industrial.*  
 MISS SOPHIA KINGSTON } *East*  
 MISS LAURA MAE KINGSTON } *Selma*  
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